DOCUMENT RESUME

ED 478 728 SO 035 068

AUTHOR	Harris, Ian M.
TITLE	Peace Education Theory.
PUB DATE	2002-04-00
NOTE	40p.; Paper presented at the Annual Meeting of the American Educational Research Association (83rd, New Orleans, LA, April 1-5, 2002).
PUB TYPE	Opinion Papers (120) -- Speeches/Meeting Papers (150)
EDRS PRICE	EDRS Price MF01/PC02 Plus Postage.
DESCRIPTORS	Civil Liberties; Conflict Resolution; Environmental Education; International Education; *Peace; *Theories
IDENTIFIERS	Development Education; *Peace Education; *Theoretical Orientation

ABSTRACT

During the 20th century, there was a growth in social concern about horrific forms of violence, like ecocide, genocide, modern warfare, ethnic hatred, racism, sexual abuse, domestic violence, and a corresponding growth in the field of peace education where educators from early child care to adult use their professional skills to warn fellow citizens about imminent dangers and advise them about paths to peace. Peace education has five main postulates: (1) it explains the roots of violence; (2) it teaches alternatives to violence; (3) it adjusts to cover different forms of violence; (4) peace is a process that varies according to context; and (5) conflict is omnipresent. This paper traces the evolution of peace education theory from its roots in religious traditions of love, compassion, charity, and tolerance to modern theories based on reducing the threats of interpersonal and environmental violence. This brief review of some main contributors to peace education theory gives rise to five general areas where peace education is introduced in the 21st century: (1) human rights education, (2) environmental education, (3) international education, (4) conflict resolution education, and (5) development education. (Contains 72 references and 1 chart.) (Author/BT)

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PEACE EDUCATION THEORY

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This paper is prepared for the:
Annual Meeting of the American Educational Research Association in New Orleans, LA
April 2002

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Peace Education Theory

During the twentieth century there was a growth in social concern about horrific forms of violence, like ecocide, genocide, modern warfare, ethnic hatred, racism, sexual abuse, domestic violence, and a corresponding growth in the field of peace education where educators from early child care to adult use their professional skills to warn fellow citizens about imminent dangers and advise them about paths to peace. This paper will trace the evolution of peace education theory from its roots in religious traditions of love, compassion, charity, and tolerance to modern theories based on reducing the threats of interpersonal and environmental violence. This brief review of some of the main contributors to peace education theory gives rise to five different ways that peace education is generally being carried out at the beginning of the twenty-first century—human rights education, environmental education, international education, conflict resolution education, and development education.

Peace Education Theory

> Peace reseachers understand that it is not sufficient just to strive for negative peace, the cessation of violence. To create a peaceful world, humans have to strive for positive peace, a condition brought about by establishing standards of justice, human rights, and sustainable development in beloved communities. For educators, this implies not just stopping the violence to create a positive classroom learning environment but also establishing within students' minds a commitment to peace principles.
>
> (Harrisa, 1996, p. 386)

One goal of education is to create the conditions for peace, that is, a society where citizens can freely share concerns, be productive, have creative use of their time, enjoy human rights and manage conflicts without direct violence. The whole concept of civilization rotates somewhat around a peace axis. In spite of the importance of educating future citizens in peacemaking skills, the main goal statements for schools that constitute the core of the education system in the United States neglect to mention the word "peace." (The "Cardinal Principle of Secondary Education" adopted by the Commission on the Reorganization of Secondary Education in 1918 have the following goals: "health, command of fundamental processes, worthy home membership, vocation, civic education, worthy use of leisure, and ethical character.") Rather, they promote goals like civic education and moral behavior that are supposed to promote civic virtue.

The National Education Goals adopted by the U.S. Congress in 1994 state in goal seven, "Safe, Disciplined, and Alcohol- and Drug-free Schools." Here the emphasis is upon creating

safe schools, not upon creating a peaceful society. Throughout educational endeavors in the United States there is a conspicuous lack of teaching systematically how to achieve peace. Teaching peace, and the crucial consequent, learning peace, are left to various elements in civil society, like the family or church, both of which ideally promote values of tolerance, love, and charity, but in reality are fraught with unresolved conflicts. In contemporary societies approaches to peace are usurped by the National Security State with its emphasis upon peace-through-strength.

Neoconservatives like William Bennett (1993), the Secretary of Education under Ronald Reagan, horrified by rising levels of violence in a rapidly deteriorating civil society, promote the teaching children in schools values like responsibility, respect, honesty, caring, and fairness. Peace educators also promote certain values, like a commitment to nonviolence. The notion is that if children adopt these values as adults they will help create a civilized and peaceful society. This strategy to build peace assumes that conflicts are caused by individuals and not broader social economic forces. This approach to peace education has some support in education circles as "character education." (Lasley, 1994) However, with a strong emphasis upon high academic standards there is little room in the school day for teaching such values.

Teachers who feel pressured to account for their instruction by having their students score well on standardized tests may not wish to promote something as "frivolous" as teaching values or preparing their students to confront the many sources of violence that exist in their lives. School systems are committed to a curriculum jammed so full with mathematics and science that young people have few opportunities during their schooling to dream about what kind of society they want to live in and what they should do to get there. Rather than being trained in

sophisticated peace theory and practices that would enable them to build what Martin Luther King, Jr. called the "beloved community," youth in Western schools are prepared to compete in a capitalist marketplace and to consume goods created in that marketplace.

During this past century there has been a growth in social concern about horrific forms of violence, like ecocide, genocide, modern warfare, ethnic hatred, racism, sexual abuse, domestic violence, and a corresponding growth in the field of peace education where educators of all stripes from day care to adult, hope to use their professional skills to warn their fellow citizens about imminent danger and advise them about paths to peace.

This paper will examine the theoretical roots of this new educational reform that seeks to address different forms of violence that appear both within and outside schools. This important topic has the potential to improve school achievement. Research shows that children exposed to violence develop negative emotions, aggressive behaviors, and attachment disorders (Oshofsky, 1995). Severely violent children have difficulties with problem solving and general self worth (Lochman and Dodge, 1994.) Children suffering from post-traumatic stress disorders have a hard time focusing upon their lessons (Singer, et al. 1995). Thus, there is an inverse relationship between exposure to violence and their academic performance . Students are at risk in schools because violence is undermining their academic potential. Furthermore, evaluations have shown that whole school peace education programs successfully reduce bullying and violence in schools (Olmeas, 1994; Sandy & Cochran, 2000) and improve school climate (Coleman & Deutsch, 2001; Sandy, 2001). Hence, in school peace education efforts have demonstrated a positive impact upon pupil performance (Boding, Crawford, & Schranf, 1994). In spite of this most

school reform efforts ignore the potential of peace education to address causes of student failure in schools (DiGiulio, 2001).

POSTULATES OF MODERN PEACE EDUCATION

"Peace education," as used in this paper, refers to teachers teaching about peace—what it is, why it does not exist, and how to achieve it–academic content that gets ignored in most schools of education. This includes teaching about the challenges of achieving peace, developing nonviolent skills, and promoting peaceful attitudes. Peace education has five main postulates:

1. It explains the roots of violence.
2. It teaches alternatives to violence.
3. It adjusts to cover different forms of violence.
4. Peace itself is a process that varies according to context.
5. Conflict is omnipresent.

Postulate one has the role of a clarion call to warn about the hazards of violence. Under this postulate students in peace education classes learn about the "other" in order to deconstruct enemy images. Postulate two presents different peace strategies that can be used to address the problems of violence pointed out in postulate one. Postulate three explains the dynamic nature of peace education as it shifts its emphasis according to the type of violence it is addressing. Postulate four embeds peace education theory and practice within specific cultural norms. Postulate five states that peace educators cannot eliminate conflict but they can provide students valuable skills in managing conflict.

Postulates one and two create a unifying mission for peace education, while postulates three and four diversify the core concepts of peace education; for example, peace educators in the

United States at the beginning of the twentieth century presented in their classrooms the danger of modern warfare and argued for international institutions like the League of Nations to avert disaster. At the end of the twentieth century peace educators were teaching lessons in violence prevention to help children avoid the risks of drug abuse, sexual harassment, and domestic and civil violence. Throughout these efforts peace educators promote a vision of a peaceful world that motivates students to achieve such a world.

The content of peace education classes differs according to the different forms of violence being addressed in those classes. "Peace" has different meanings within different cultures as well as different connotations for the spheres in which peaceful processes are applied. For example, there is a difference between inner and outer peace. Inner peace concerns a state of being and thinking about others, for example, holding them in reverence; while outer peace processes apply to the natural environment, the culture, international relations, civic communities, families, and individuals. Within each one of these spheres it can have different meanings, that is, within the international sphere it is often construed to be balance of power. Sociologists might study cultural peace concerning the norms that legitimize nonviolence and condemn violence. Intercultural peace could imply interreligious and interfaith dialogue, multicultural communication and learning, and so forth. Peace within civic society would promote full employment, affordable housing, ready access to health care, quality educational opportunities, and fair legal proceedings. Psychologists concerned with interpersonal conflict would teach about positive interpersonal communication skills used to resolve differences. Environmentalists would point to sustainable practices used by native cultures for thousands of years.

Postulate five reminds us of the complex role conflicts have in our lives. They exist at both personal and social levels. In fact, sociologists have pointed out that conflicts are a necessary ingredient in social change (Simmel, 1956). Some social theorists, like Dahrendorf (1959), believe that conflict resolution is a myth because social conflicts are inherent in the very nature of social organization and structure. Peace educators can point out both the value and risks of conflict. Conflicts unattended can become conflagrations, as happened in Rwanda in 1994; whereas conflicts that are managed nonviolently can be the source of growth and positive change, as in the case of Gandhi's salt march in India in 1948.

HISTORIC ROOTS OF PEACE EDUCATION

Throughout history humans have taught each other ways to manage conflicts so they do not erupt into violence. The world's religions—following the teaching of such prophets as Buddha, whose message was of compassion; Baha' u'llah, one of the founders of the Baha'i religion that preaches that all human beings are brothers; Jesus Christ, who urged people to be charitable and to turn the other cheek toward enemies; Mohammed, whose message for Moslems of the major Jihad involves overcoming forces of hatred and anger in the heart, which, when directed outwards, cause so much suffering and violence; Moses whose ten commandments include "thou shalt not kill"; and Lao Tse whose Taoism promotes the harmony of opposites, like ying and yang that together create a greater whole—have specific scriptures that advance peace. Such teachings promote peace through personal transformation, whereby, if individuals adopt pacifist values, based upon nonviolence and compassion, they will avoid the pitfalls of destructive conflict.

One of the first Europeans who used the written word to espouse peace education was Comenius (1642/1969), the Czech educator, who in the seventeenth century saw that the road to peace was through universally shared knowledge. This approach to peace assumes that education is the key to peace, for example, an understanding of others and shared values will overcome hostilities that lead to conflict. Kant (1795/1970), in his book *Perpetual Peace*, established the liberal notion that humans could moderate civil violence by constructing legal systems with checks and balances based upon courts, trials, and jails. This approach to peace is known as peace through justice and rests on the notion that humans have rational minds capable of creating laws that treat people fairly.

The Twentieth Century

The last century has seen considerable growth in peace education efforts and theory. At the beginning of the century peace educators warned about the scourge of modern warfare. Toward the end of the century they started to branch out to address civil and domestic forms of violence. Europeans and Americans at the beginning of the twentieth century formed peace societies and lobbied their governments against the saber rattling that eventually led to World War I. In 1912 a School Peace League had chapters in nearly every state that were "promoting through the schools . . . the interests of international justice and fraternity" (Scanlon, 1959, p. 214).

In the Interbellum period between the First and Second World Wars, social studies teachers started teaching international relations so that their students would not want to wage war against foreigners. Here the emphasis is upon teaching certain content, that is, an understanding of peoples in the world that would develop in the minds of citizens an outlook of tolerance that

would contribute to peace. Educators used international studies to contribute toward a more cooperative peaceful world. Many were convinced that schools had encouraged and enabled war by indoctrinating youth into nationalism at the expense of truth. Peace educators contributed to a progressive education reform where schools were seen as a means to promote social progress by educating students to solve problems.

At this time, Maria Montessori (1946/1974) was traveling throughout Europe urging teachers to abandon authoritarian pedagogies, replacing them with a dynamic curriculum from which pupils could choose what to study. She reasoned that children who did not automatically follow authoritarian teachers would not necessarily follow rulers urging them to war. She saw that the construction of peace depends upon an education that would free the child's spirit, promote love of others, and remove the climate of compulsory restriction. She set up a school in a slum in Italy where teachers were encouraged to use their capacity for love to help students prosper in the midst of extreme poverty. In contrast to other peace educators who emphasized what should be taught in peace education classes, Dr. Montessori stressed that a teacher's method or pedagogy could contribute toward building a peaceful world. The whole school should reflect the nurturing characteristics of a healthy family.

The horrors of World War II created a new interest in "Education for World Citizenship." Fifty years ago Read (1949) argued for the marriage of art and peace education to help provide images that would motivate people to promote peace. Somewhat like his contemporary, Montessori, he argued that humans could use their creative capacities to escape the pitfalls of destructive violence.

The first academic peace studies program at the college level was established in 1948 at Manchester College, in North Manchester, Indiana. The Vietnam War stimulated more university and college programs that had a unique international focus upon colonialization. In the 1980s the threat of nuclear war stimulated educators all around the world to warn of impending devastation. Concern about nuclear annihilation led to the creation of peace studies courses on college campuses and the proliferation of curricula devoted to teaching peaceful conflict resolution skills at the primary and secondary level of schooling throughout the industrialized north. At the same time concern about underdevelopment in countries in the South led to a variety of peace education concerned with structural factors that inhibited the protection of human rights and equitable economic development.

Peace research as a serious field of intellectual enquiry began in the 1960s under the leadership of the Norwegian, Johan Galtung (1969), one of the founders of the International Peace Research Association. Galtung made an important distinction between *negative* peace and *positive* peace. *Negative* peace by averting war or stopping violence implies the absence of direct, personal violence. *Positive* peace is a condition where nonviolence, ecological sustainability, and social justice remove the causes of violence. Positive peace requires both the adoption of a set of beliefs by individuals and the presence of social institutions that provide for an equitable distribution of resources and peaceful resolution of conflicts. Galtung also pointed out how structural violence, the inequitable denial of resources, causes violence. He expanded the field of peace studies beyond the study of the interstate system to the study of disarmament, human rights, and development.

At the same time a Brazilian educator, Paulo Friere (1970), developed an educational methodology to help people address the sources of their own oppression. He posited that humans need to understand how to overcome oppressive conditions in order to be fully free. This process of understanding or *conscientization*, leads to analyzing the sources of violence in daily life, studying nonviolent strategies to address those forms of violence, and taking action to reduce the levels of violence. Although not known as a peace educator per se, Friere celebrated the human capacity for love that could help humans achieve freedom in a just, and democratic society. He saw that the right kind of education could liberate people from structural violence.

In 1974 the Quaker Project on Community Conflict in New York published *The Friendly Classroom for a Small Planet* (Prutzman, Stern, Burger, & Bodenhamer), a curriculum for teachers of young children who wanted to enable students to develop a sense of self-worth, build community, and acquire the skills of creative conflict resolution. Since that time, the curriculum has gone through 25 editions and been translated into seven different languages. It is being used extensively in schools in El Salvador, as well as in many other countries. The preface from the first edition sums up its philosophy and states the goals of many modern peace education programs in primary schools:

> Our particular program has three main goals in the classroom: (1) to promote growth toward a community in which children are capable and desirous of open communication; (2) to help children gain insights into the nature of human feelings and share their own feelings; and (3) to explore with children the unique personal ways in which they can respond to problems and begin to prevent or solve conflicts. (p. vii)

This curriculum attempts to deal with the roots of conflict as they existed within the psyches of young children by teaching them to be open, sharing and cooperative. It resembles many other curricula designed by peace educators to help young children adopt tolerant attitudes. It neglects serious study of social forces that cause violence.

In the 1980s three books were produced that represent the highlight of an era acutely concerned about the threat of nuclear annihilation. They are: *Education for Peace* by a Norwegian, Brocke-Utne (1985); *Comprehensive Peace Education* by Reardon (1988); and *Peace Education* by Harris (1988)—both citizens of the United States. Brocke-Utne pointed out the devastation that militarism, war, and male violence wrecks upon females and argued that feminism is the starting point for effective disarmament. She pointed out that societies not at war were not necessarily peaceful because they still had considerable domestic violence.

Reardon argued that the core values of schooling should be care, concern, and commitment, and the key concepts of peace education should be planetary stewardship, global citizenship, and humane relationships. She stated that the general purpose of peace education is

> to provide the development of an authentic planetary consciousness that will enable us to function as global citizens and to transform the present human condition by changing the social structures and the patterns of thought that have created it. (p. x)

She was mostly concerned with human rights and the international dimensions of conflict.

Harris, on the other hand, was a teacher educator concerned about the levels of violence teachers were facing both in their classrooms and the broader community. He stated that the ten goals of peace education should be to appreciate the richness of the concept "peace," to address

fears, to provide information about security systems, to understand violent behavior, to develop intercultural understanding, to provide for a future orientation, to teach peace as a process, to promote a concept of peace accompanied by social justice, to stimulate a respect for life, and to end violence. He also emphasized that a peaceful pedagogy must belong to any attempt to teach about peace. The key ingredients of such a pedagogy are cooperative learning, democratic community, moral sensitivity, and critical thinking.

At the beginning of the 1980s the globalists lost some of their hold on the domain of peace education and the humanists took over. Peace educators became more concerned about civil, domestic, cultural, and ethnic forms of violence, trying to heal some of the wounds of pupils who have been raised in violent cultures. Based upon the work of Rogers (1942), a popular psychology movement known as "new age healing" has encouraged people to examine deep seated psychic phenomena that contribute to violent behavior. This movement has influenced peace educators whose goal is to heal wounds that create pools of rage in the psyche. A variation of this approach to peace education is violence prevention education that attempts to develop resilience skills in young people so that they avoid drugs, sex, and violence in interpersonal relations (Brown, D'Emido-Caston, and Bernard, 2001).

Another peace education thread that developed at the end of the twentieth century is environmental education (Bowers, 1993; Huckle and Sterling, 1996) Environmentalists see that the greatest threat to modern life is destruction of the natural habitat, so that in the immortal words of J. Alfred Prufrock, "That is the way the world ends, not in a bang but it a whimper" (Eliot, 1936, p. 107). Up to that point many peace educators throughout the world had feared a cataclysmic nuclear exchange between the United States and the Soviet Union (that collapsed in

1989). Environmental educators help young people become aware of the ecological crisis, give them tools to create environmental sustainability, and teach them to use resources in a renewable way (Verhagen, 2002). They argue that the deepest foundations for peaceful existence are rooted in environmental health.

At the beginning of the new millennium conflict resolution education is one of the fastest growing school reforms in the West. Conflict resolution educators provide basic communications skills necessary for survival in a postmodern world. Johnson and Johnson (1991) taught the skills for peacemaking to teachers who in turn instruct their children into some of the more sophisticated aspects of civilized behavior. Patti and Lantieri (1996) built upon the work of the resolving conflict creatively approach to school violence to urge teachers to wage peace in the schools. (Their program, with the name Resolving Conflict Creatively Program, is known by its acronym RCCP.) RCCP is "one of the largest and most successful efforts to teach social and emotional skills in the classroom" (Lantieri, 2001, p. xi). They added to the mix crucial components dealing with anti-bias and multicultural education. Peace educators are promoting the teaching of affective skills so that children will be more cooperative (Cohen, 1994).

Feminists have contributed to the expansion of peaceful approaches to schooling by urging schools to change their curriculum away from a competitive to a caring focus that emphasizes domestic skills (Noddings, 1993). They also have pointed out the incredible cost of war upon women and the ongoing aspects of gender violence that predominate in most societies. They see that the psychological damage caused by male domination in patriarchal societies creates animosity that reverberates through the social order in many destructive ways. The path

to peace, according to this approach, is to create more equitable partnership relations between the genders.

At the end of the twentieth century under the leadership of the United Nations, there have been several strong appeals to make the teaching of alternatives to violence more explicit in schools. In November 1995 the 186 members states of the 28th General conference of the UNESCO stated that the major challenge at the close of the 20th century is the transition from a culture of war and violence to a culture of peace. In November 1998 the United Nations General Assembly adopted a resolution for the culture of peace and another declaring the year 2000 the International Year for the Culture of Peace and the years 2001–2010 to be the "International Decade for a Culture of Peace and Nonviolence for the Children of the World."

From that mandate UNESCO has developed eight areas of action necessary for the transition from a culture of war to a culture of peace (Adams, 2000). The first of these is "Culture of Peace through Education." A manifesto written by the winners of the Nobel Peace Prize and published in *Le Monde* on July 2, 1997, states that the only one way to fight violence with nonviolence is education.

A RICH DIVERSITY

Peace educators point out problems of violence and then instruct their pupils about strategies that can be used to address those problems, hence empowering them to redress the circumstances that can lead to violent conflict. They teach peace processes, like negotiation, reconciliation, nonviolent struggle, the use of treaties, and, when necessary, the use of military force to stop a violent conflict, as in Kosovo in 1999. Peace education takes different shapes as peace educators attempt to address different forms of violence in different social contexts. In

Japan in the 1950s teachers led a campaign for peace education, where it is known as "A-bomb education," because of their concern about the devastating effects of the atomic bombs dropped on Hiroshima and Nagasaki. In countries of the South where the problems of poverty and underdevelopment cause violence, this form of education has often been referred to as "development education" where students learn about different strategies to address problems of structural violence. In Ireland peace education is referred to as "Education for Mutual Understanding," as Catholics and Protestants try to use educational strategies to undo centuries of enmity (Whyte, 1991; Smith, & Robinson, 1992) Likewise in Korea, peace education is referred to as "Reunification Education." (Synott, 2002)

Common to these educational endeavors is the desire to help people understand the roots of violence and to teach alternatives to violence. This brief review of some of the main contributors to peace education theory gives rise to the following chart that depicts five different ways that peace education is generally being carried out at the beginning of the twenty-first century.

Chart 1 here

The first row in this chart names the five different types of peace education* and some of the main theorists or organizations that have developed content and pedagogy for this approach. The second row defines the type of violence that approach to peace education addresses. The bottom row provides a goal that approach to peace hopes to achieve. Educators using these different forms of peace education attempt to address a specific type of violence as indicated in the second row in the chart. They instruct about different peace strategies. In each of these approaches education there is an attempt to build a certain mindset and to instruct students about social institutions that can promote peace.

Although these types of peace education have different goals and problems of violence they address, they share a concern about the devastation caused by violence and an awareness about strategies to address that violence. To some extent peace education has these different names because of controversy surrounding the word "peace." Because the concept, "peace," implies a withdrawal from the world into a space of peace and quiet, peace education is not attractive to social activists who want to use nonviolent strategies to confront structural inequalities. Others are critical of peace education because they think that human societies are somewhat like Thomas Hobbes described them in *Leviathan* (1651/1962) with selfish creatures waging a war against all, and seek a strong monarch or state authority to impose order upon human behavior that would otherwise be rapacious or aggressive. They see the need for peace

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*These five types differ slightly from a previous essay by the same author in which he argues that the five types of peace education are global peace education (or international education), conflict resolution education, violence prevention education, development education, and nonviolence education. In this paper "violence prevention education" is assumed under the heading "conflict resolution education." In the previous paper "nonviolence education" is assumed under the heading "development education." In the previous paper "environmental education" was assumed under the heading "development education" (Harris, 1999).

through strength and do not want to support peace education that has been equated with capitulation and referred to by its detractors as "appeasement education" (Boyston, 1983).

On another level some supporters of peace education concepts prefer to refer to it as conflict resolution education. Elites like the idea of using alternative dispute resolution tactics to teach people how to resolve conflicts that might disrupt commerce in civil society, but fear strategies for peace that might threaten the privileges granted them by unjust social institutions. In this way conflict resolution education is safer and more acceptable than peace education. Some people do not like the name "peace education" because they see that it is related to ways of reducing the threat of war and does not refer to interpersonal and cultural conflicts. "Peace" through its use in religious teaching has many controversial connotations that make it an unattractive term for some educators who might be attracted to the content and teaching techniques included in peace education. These many reservations about "peace education" have helped contribute to a diversity of educational strategies to confront different problems of violence.

Human Rights Education

This aspect of peace education has a literal and broad interpretation. Peace educators falling within this tradition are guided by the Universal Declaration of Human Rights that provides a statement of values to be pursued in order to achieve economic, social, and political justice. Various statements of human rights derive from concepts of natural law, a higher set of laws that are universally applicable and supercede governmental laws. Narrowly construed, the study of human rights is the study of treaties, United Nations institutions, and domestic and international courts. People being persecuted by their governments for political beliefs often

appeal to provisions of international law to gain support for their cause. Abuse of rights, and the struggle to eliminate that abuse, lies at the heart of many violent conflicts. Human rights institutions have begun to address rights against discrimination based upon gender, disability, and sexual orientation.

Boulding (2000) points out how nongovernmental organizations help protect the rights of people being oppressed by states and build communities of solidarity through various peace movements. Peace educators can teach about these struggles in remote parts of the world as well as getting students to focus or the rights of minority groups within their own school communities. Curle (1990) discusses how international nongovernmental organizations can intercede in the midst of violent conflict to support the rights of oppressed peoples. The study of human rights abuses in places like China, Myanmir, and Rwanda helps students develop an international perspective on the problems of violence.

On the local scene human rights education can be broadly construed in ways that honor the basic dignity of all people. Hence, this aspect of peace education would include multicultural understanding aimed at reducing stereotypes and hostilities between groups. "Cross-cultural ignorance and the hostilities it helps maintain and exacerbate argue strongly for multicultural education as an essential element of education for peace" (Reardon, 1997, p. 27). In peace camps in the Middle East with Israeli and Palestinian children, and other places where people are attempting to transform ethnic, religious and racial hatred, this kind of education hopes to eliminate adversarial mindsets by challenging stereotypes to break down enemy images and by changing perceptions of and ways of relating to the other group (Salomon, 2002).

These approaches to peace education are concerned with the tendency to label others as enemies and to oppose or exclude them. Here conflict is identity based, where people hate others who belong to groups different than theirs, perceived as the enemy. Peace educators in these contexts attempt to replace enemy images with understandings of common heritage, and break through a process of numbing and denial about atrocities committed in intractable conflicts . (Feuerverger, 2001). They in hopes of reduce ethnic religious hatred by bringing members of conflicting groups together in a dialogic communication process that searches for common understandings. The key is to accept the other and respect the inherent humanity that resides in all humans, and adopt a disposition to care for others who belong to different social groups.

Environmental Education

Traditional peace educators, concerned about threats of war, have often ignored the environmental crisis. With the rise of global warming, rapid species extinction, and the adverse effects of pollution, they are starting to realize that it is not sufficient just to talk about military security, as in protecting the citizens of a country from a foreign threat, but it is also necessary to promote a concept of peace based upon ecological security, where humans are protected and nourished by natural processes (Mische, 1989).

Bowers (1993) has raised a devastating critique of Western notions of progress that assume that the natural environment is an infinite resource that humans can use to their enjoyment without regarding the consequences of environmental despoliation. Scientific growth based upon rational modes of problem solving has created a damaged Earth that is losing many of its creatures to extinction. Instead of anthropocentric culture, with autonomous individuals at the center of the universe, teachers concerned with environmental issues promote a survival

culture that acknowledges the important values of traditional (native) cultures that encouraged humans to revere rather than despoil the natural world. Environmental educators provide an awareness that many technological advances are destructive to the natural world. Peace educators see that many different forms of knowledge (folk knowledge, etc.) have value, not just western scientific rational thought. Peace educators give more emphasis to ecologically sound folk practices rather than unlimited consumer cultures based upon exploitation of natural resources and human capital (Smith & Dilafruz, 1999; Bowers, 2001).

Peace educators concerned about environmental destruction teach about appropriate technology and sustainable development. They emphasize the role of treaties like the Law of the Sea Treaty or the Kyoto Accord that attempt to preserve environmental resources. Orr (1992) has pointed out how schools need to teach environmental awareness and care so that a peace literate person is aware of the planet's plight, its social and ecological problems, and has a commitment to do something about them. "Environmental Literacy is more than the ability to read about the environment. It also involves developing a sense of the spirit of place....This feeling of place distinguishes each site and makes a place special and memorable." (Golley, 1998.ix). Hence students in environmental education develop feelings of care and concern for the well-being of the natural world.

One goal of environmental education is to promote sustainable development that has been defined by Ahearn (1994) as

> A process of social change in which policies and practices are established to meet human needs, both material (physical necessities) and nonmaterial (e.g., access to a clean environment, political and spiritual freedom, meaningful work, and good

> health). Social change, within this context, must not occur at the expense of the resource base upon which societies are dependent. (p. 121)

The study of the environment lends to holistic thinking about how natural and human systems interrelate. Such studies should contribute to an ecological world outlook that contains basic knowledge of the environment, develops strong personal convictions about protecting natural resources, and provides dynamic experiences conserving natural resources. Peace educators also emphasize preserving and the habitat in which students are located, explaining the importance of bio-regionalism, where people within a particular region learn how to draw upon the strengths of that region, rather than counting on advanced industrial conglomerates to conduct commerce.

International Education

Heater (1984) has pointed out how important it is for peace studies students to understand the international interstate system that so often leads to war over territory. Global peace educators provide an understanding of how nation states construct security for their citizens. This type of peace education is also known as world order studies (Diaz, Massialas, & Xanithopoulos, 1999). It includes helping students understand the positive and negative aspects of globalization, which has led to the erosion of power of national governments. There are three types of globalization: economic (particularly transnational corporations and the creation of a consumer-dominated global middle class), public order (governments working together on common problems such as health and environmental problems) and popular (campaigns by grass roots organizations such as Amnesty International, Greenpeace, Medecins sans Frontieres, etc). The reality is that globalization is taking place and cannot be reversed. The question peace

educators should be asking is how can we bring together all the parties to make sure that globalization works better for more people.

International education is a diverse field. Some researchers within this field look towards the creation of a federal world state with laws and courts that can adjudicate conflicts between nations, so that they don't go to war to settle their disagreements (Suter, 1995). Others look to alternative ways to structure the global economy, so that debt does not further impoverish developing nations struggling with difficult conditions of structural violence (Moshirian, 1995). Peace educators involved in global peace education efforts look toward the establishment of global institutions to provide collective security. The 1975 UNESCO Statement of Purposes for Worldwide Educational Policy states:

> . . . [to include] an international dimension at all levels of education: understanding and respect for all peoples, their cultures, values, and ways of life; furthermore awareness of the interdependence between peoples and nations' abilities to communicate across cultures; and last, but not least to enable the individual to acquire a critical understanding of problems at the national and international level. (Deutsch UNESCO Kommission, 1975, p. 8)

Teachers following these guidelines try to stimulate in their students' minds a global identity and awareness of problems around the planet; they hope their students will think of themselves as compassionate global citizens who identify with people throughout the world struggling for peace.

International conflicts involve military forces and reflect a widespread commitment to power politics and the use of war as a means of resolving international disputes. The costs of

maintaining armies promotes a militaristic culture that subtracts from resources available for education and development, alternative means to provide security. Often, in international affairs political leaders use peacekeeping forces, as in Cyprus, to quell disturbances and impose order upon unruly citizens. Leaders in many parts of the world facing such turmoil are looking for regional solutions, involving the intercession of stable regimes to help settle social instability. In peace education classes teachers evaluate the value of peace-through-strength approaches to resolving conflicts where governments devote considerable resources to armed forces to protect national interests and provide security for citizens. This approach to peace relies upon force to stop violence or promote national interests. International peace educators teach how laws and institutions, like the United Nations, can and have helped avoid the horrors of war.

At the end of the millennium wars have shifted from interstate to intrastate, with the vast majority of killing occurring between ethnic groups rivaling for control of contested areas (Niens and Cairus, 2001). In these conflicts issues of human rights become intertwined with governmental policies based upon peace through strength. Are the rights of minorities being protected by political leaders who use military force to repress terrorists? How can multilateral peace agreements be reached that would avoid the necessity of armed intervention, for example, the situation in Columbia, and resolve the claims of multiple parties in a conflict?

Conflict Resolution Education

Recent concern about escalating levels of civil violence has stimulated a variety of peace education called conflict resolution education that helps individuals understand conflict dynamics and empowers them to use communication skills to build and manage peaceful relationships. Here the focus is upon interpersonal relations and systems that help disputing parties resolve

their differences with the help of a third party. Approximately ten percent of schools in the United States have some sort of peer mediator program (Sandy, 2001). Conflict resolution educators teach children human relatins skills such as anger management, impulse control, emotional awareness, empathy development, assertiveness, and problem solving. Research studies conducted on conflict resolution education in the United States show that it has a positive impact on school climate (Johnson & Johnson, 1996). Studies have reported a decrease in aggressiveness, violence, dropout rates, student suspensions, and victimized behavior (Jones & Kmitta, 2000). Conflict resolution education results include improved academic performance, increased cooperation, and positive attitudes toward school (Bodine & Crawford, 1999).

Conflict resolution educators teach alternative dispute resolution techniques to help students develop skills that will enable them to manage their conflicts nonviolently. A recent variation of this approach to peace education is violence prevention education. Peace educators interested in violence prevention get their students to understand that anger is a normal emotion that can be handled positively. To counter hostile behaviors learned in the broader culture, peace educators teach anger management techniques that help students avoid fights in school and resolve angry disputes in their immediate lives. Cultural images of violence in the mass media are both disturbing and intriguing to young people, many of whom live in homes that are violent.

There is strong research connecting the viewing of violence on television and higher rates of aggressive and violent behavior (Bok, 1998). Violent behavior patterns are learned in families that practice corporal punishment and are neglectful of children. Violence prevention programs assume that conflict is a normal part of human interaction. Peace educators using these programs

teach their students how to manage their anger and how to assert themselves to avoid becoming bullies or victims. The prime generator of these programs, Prothrow-Stith (1991), describes them in the following way:

> The point of the violence prevention course is to provide these young people with alternatives to fighting. The first three lessons of the ten-session curriculum provide adolescents with information about violence and homicide. (p. 176)

Teaching students to be peacemakers involves creating a cooperative context that encourages disputants to reach mutually acceptable compromises and not dominate each other. Children need formal training in anger management, social perspective taking, decision making, social problem solving, peer negotiation, conflict management, valuing diversity, social resistance skills, active listening, and effective communication in order to play these roles in school. Conflict resolution education provides students with peacemaking skills that they can use to manage their interpersonal conflicts. The emphasis in this type of peace education is upon creating a safe school. It concerns the aspects of violence that school personnel feel they have some control over, that is, the behavior of their pupils. Conflict resolution educators do not address the various kinds of violence that takes place outside schools. This aspect of peace educations fits under the heading of developmental education.

Development Education

Peace educators use development studies to provide their students with insights into the various aspects of structural violence, focusing on social institutions with their hierarchies and propensities for dominance and oppression. Students in peace education classes learn about the plight of the poor and construct developmental strategies to address problems of structural

violence. The goal is to build peaceful communities by promoting an active democratic citizenry interested in equitably sharing the world's resources. This form of peace education teaches peacebuilding strategies that use nonviolence to improve human communities (Pilusek, 1998).

Peace educators question dominant patterns of development that have preoccupied the West for the past millennium (Moshiran, 1995). They decry the poverty and misery produced by an advanced capitalist economic order where an elite minority benefits from the suffering of a vast majority of people on this planet. They see that the path to peace comes from getting people mobilized into movements to protect human rights and the environment. Inspired by Dr. Martin Luther King Jr., Mohandas Gandhi, and thousands of other nonviolent activists who have used nonviolence to resolve major conflicts during the twentieth century, they seek a long term solution to social conditions that cause violence.

Development educators are concerned about the rush to modernity and its impact upon human communities. Rather than promoting top-down strategies imposed by corporate elites who see ordinary people as ignorant, peace educators promote poor people's involvement in planning, implementing, and controlling development schemes. They would like to see resources controlled equitably rather than monopolized by elites (Toh & Floresca-Cawagas, 1996). Peace educators promote a vision of positive peace that motivates people to struggle against injustice. This approach to peace education is controversial because it rests upon concepts of social justice.

CONCLUSIONS

The path to civilization requires more than the acquisition of material goods. Advanced industrial nations may provide riches to the privileged few, but that standard of living is based upon a history of conquest and a practice of destruction. The effects of this destruction are being

felt throughout this world where societies are grappling with deep-rooted conflicts, in poor countries like Sri Lanka, torn by ethnic strife, and in wealthy countries like Germany, dealing with racial hatreds. Perhaps citizens in these countries are so violent because they do not know how to promote peace. Schools are not providing students with sophisticated knowledge of peacekeeping, peacemaking, and peacebuilding strategies.

In response to the wholesale carnage of this modern civilization with nuclear bombs, genocide, holocausts, and environmental damage, progressive educators have developed a large body of peace education theory that could help inform children during their school years about how to construct peace, but this understanding of peace theory and peace practice is being ignored by mainstream educators whose priorities are preparing students for high stake tests in a capitalist, competitive economic order. Throughout this past century peace educators have labored to develop academic content, practical skills, and peaceful pedagogies that would help the citizens of the world produce peace. Curricula are highly contested. Peace educators face forces of nationalism that support highly militarized societies. Even though it is hard for teachers to struggle against meritocratic forces to promote in their classes a view of a society where everybody's needs are met, peace education has found a niche in some schools because of the practical approach peace educators offer to the problems of violence in schools (Harris, 1996b; Burstyn, et al, 2001). As schools become more violent and incidents of school shootings around the world focus attention on problems of school violence, educators are adopting various aspects of conflict resolution to deal with problems of violence in schools (Casella, 2001). In addition school personnel dealing with aggressive children are using peace education techniques to help

young people resolve some of the stresses caused by violence in their lives so that they can focus on academic content in schools (Obiakor, Mehring, & Schwenn, 1997).

Different approaches to peace are not mutually exclusive. In fact they can complement each other, so that someone concerned about the destruction of the Amazon rain forest could teach about the rights of the indigenous people living there, and the problems of structural poverty that require people to cut down trees in order to make a living. They could also point to the role of international nongovernmental organizations trying to bring awareness of these problems to the minds of political leaders and their constituents.

In addition to providing knowledge about different strategies to achieve peace, peace educators promote a pedagogy based upon modeling peaceful democratic classroom practices. They share a hope that through education people can develop certain thoughts and dispositions that will lead to peaceful behavior. Key aspects of this disposition include kindness, tolerance, and cooperation. Developing such virtues are an important part of peace education. However, it is not the complete picture. In contrast to conservatives who see that the origins of the problems of violence lie in the individual, peace educators see that the root problems of violence lie in broader social forces and institutions that must be addressed in order to achieve peace:

> . . . violence in schools mirrors the violence in society and is exacerbated by the availability of guns, urban and rural poverty, drug and alcohol abuse, suburban anomie, and the media's celebration of violence. Each of these must be addressed if people want to end violence. (Burstyn, 2001, 225)

Although peace education is mostly an individual strategy, many of the nonviolent strategies that are espoused in peace education classes are themselves collective, for example, convincing

people around the world to support institutions like the United Nations that promote alternatives to armed conflict.

Aside from the addition of conflict resolution and peer mediation programs in some schools, most of these complex learnings are not included in school curricula whose goal is to prepare the young to advance in a technological society. Ignorance of these peace processes is contributing to rampant violence in this world. Hopefully, people who study these different aspects of peace will start to realize how complex it is to construct a peaceful society and will start teaching peace education at all schooling levels, just like math is taught at every level. Knowledge of these processes is required for civilization to advance.

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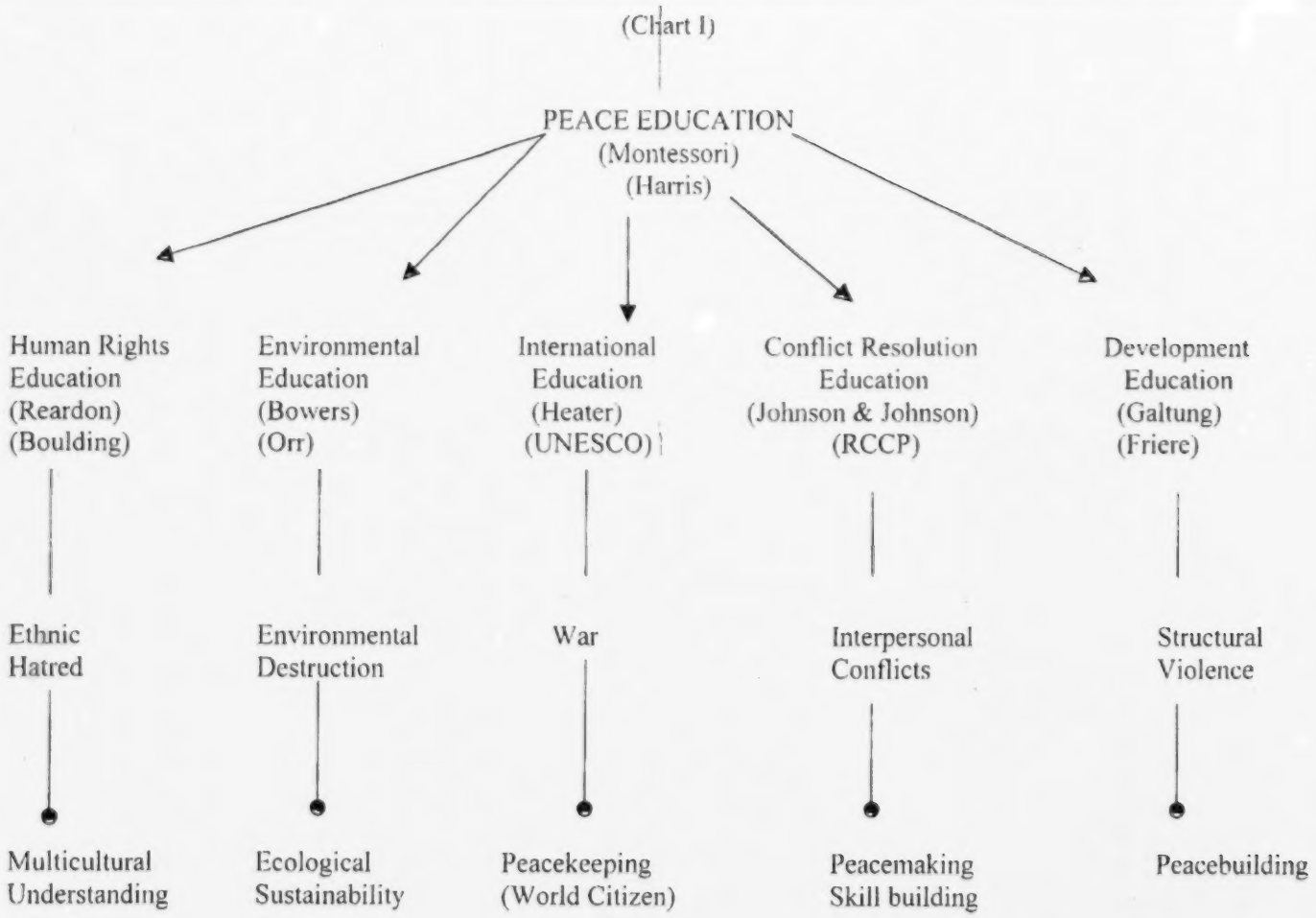
(Chart I)
PEACE EDUCATION
(Montessori)
(Harris)
Human Rights Education (Reardon) (Boulding)
Environmental Education (Bowers) (Orr)
International Education (Heater) (UNESCO)
Conflict Resolution Education (Johnson & Johnson) (RCCP)
Development Education (Galtung) (Friere)
Ethnic Hatred
Environmental Destruction
War
Interpersonal Conflicts
Structural Violence
Multicultural Understanding
Ecological Sustainability
Peacekeeping (World Citizen)
Peacemaking Skill building
Peacebuilding

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